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New York Group II

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Must Remain in
Transcription Room

Mr. Nyland: Now, you know that next week will be the last Monday for a little while. So if you do have any particular questions about work, things that puzzle you and that puzzle you when you try to work, what are the attempts you make, so that you are clear about what ought to be done because we always talk about an obligation you have to work on yourself, what is understood by work on yourself, so if there are questions of that kind, and you happen to think about them this week, you can bring them up next time, or you can bring them up now, it really doesn't matter, we will talk about work in any event. So, who has questions? Yah, who is -?-

Question: Mr. Nyland, part of me would like to learn how to begin self observation on a regular basis, properly, from the beginning, put me in business on that question.

Mr. Nyland: that's good. Sure, can I be a partner?

Question: God willing, I wish you could.

Mr. Nyland: But you say "part of you".

Question: I beg your pardon?

Mr. Nyland: You say part of you would like to know.

Question: Yes.

Mr. Nyland: Which part?

Question: A good part of me would rather sleep.

Mr. Nyland: Oh yah? Well, if it is more than the other part there is no sense in doing it. At certain time it must be much more than the other part that wants to fall asleep or stay asleep.

Question: Yes.

Mr. Nyland: Do you think you have moments like that?

Question: Yes.

Mr. Nyland: What do you know about what to do?

Question: I'm not sure that I do.

Mr. Nyland: Well then let's find out what you do, or what you do know, or what you think you ought to do. --?-- what is work, that is, what is --?-- really the aim?

Question: To create an observing I, to create something in me that later on will be the basis for an authority for myself with which I can begin to carry out an aim of doing. To create some little circle which...

Mr. Nyland: Haven't you got an authority now?

Question: From what I've seen recently, much of the time it's fear.

Mr. Nyland: Even at that, when you have fear, it could be a motivation... not necessarily for work, I mean for your life.

Question: It's the only thing that gets me going most of the time; it gets me out of bed.

Mr. Nyland: What are you fearful about, why do you fear? Why should that motivate you? Fear. Fear for what?

Question: My experience has been that, has been up to recently that I look for approval outside of myself, I look for, ah, somebody else to tell me how to live my life, and, even going to ~~the~~ an office in the past was basically having to pay the rent, or somebody might not like me, or say something bad, or I might miss some approval, and when some of those bonds were broken, when I went into business for myself some of those connections of fear were broken; I found I couldn't get out of bed. That's beginning to change somewhat...the motivation of the work has...

(Eve): Excuse me, Mr. Nyland. We can't hear anything back here. At all.

Mr. Nyland: Because of the noise?

(Eve): I think it might be because of the fan. And there's lots of people. That's worse, isn't it?

Mr. Nyland: Now what will we do about it?

(Turn the fan off.)

Question: Perhaps I could talk louder, would that help?

(That's an idea.)

Mr. Nyland: --??-- Turn that fan off near the window.--??-- low speed.

Now talk and see.

Question: Most of the time it seems...

Mr. Nyland: Can you hear it?

Question: Most of the time it seems that the only thing that gets me to do anything is this thing outside of myself. And I've found that for the most part all I can do is see this, these manifestations in, in myself in the different I's of me, and that's all that can be done, it seems. But the work idea does occasionally pop into my head in a moment and it seems like something else is possible in those moments, something changes.

Mr. Nyland: Yah, I understand it, but the question is still what could be the real motivation, to get rid of the fear, to get along in the world, to have more friends, more control, make more money, be liked, have your own opinion, whatever it may be. You see? It is quite possible that those are motivations in order to find something that could be of help, but if that is all there is to it, really, if that is the simple reason that I would like to get along in the world in a general way, that, can I find it some other way? By becoming a little bit more clever, or by keeping my mouth shut, or by listening to other people even if I don't like them and then to perhaps in ordinary life be a little hypocritical, or to tell myself that I ought to get out of bed if there is something that is important I ought to do, and if that's the case, then try to find something that really interests me if for that reason I would get up. If I don't like what other people tell me then I would either not follow them, not follow them and see what I know for myself, or I would try to study, so that I for myself would know what is right and never mind what someone else is telling me. What I simply mean to say is, why go through the difficulty of trying to become conscious? Many times there is the question of maturity in life, and all I need really in life is more experience, learning to get along with more people, then of course I have a better chance that I will adapt myself easier to them.

Question: This is not what this part of me is looking for.

Mr. Nyland: I know. But you see, why should you go through the difficulties of trying to, what we call, wake up, or why do you want to become more conscious if your present consciousness, that is the mental state you have, is not sufficient.

Q: Yes.

Mr. Nyland: Is it?

Q: It's not sufficient.

Mr. Mr. Nyland: It's not sufficient. But why isn't it? What have you tried?

Q: I don't understand your question.

Mr. Nyland: I'm trying to keep you away from Gurdjieff. I would like to find out what you have exhausted in different other directions so that when you try honestly to wake up, and there is some difficulty on the road, that you won't give up too soon. Why do you think that this might help you, and not something else? What have you tried besides this, or, before this?

Q: Well, I've made money. Or, it made money.

Mr. Nyland: Oh, its all right, you made it.

Q: I made it, and that's nothing.

Mr. Nyland: That's not satisfactory, no.

Q: No.

Mr. Nyland: Are there different things in life that you would like to have changed?

Q: No.

Mr. Nyland: Are you more or less satisfied?

Q: No. I'm not satisfied at all.

Mr. Nyland: Well, then you would like to have changes. There are certain things you would like to have changed.

Q: The feeling is not that anything in life should change, but that something inside of me changed so ~~that~~ I can stand on my feet.

Mr. Nyland: All right, now we're getting to the point a little bit more. Because it's a question for your own self-development.

Q: I'd like to be able to create something independant of me that could ~~be~~ stand alone.

Mr. Nyland: Can't you do that unconsciously?

Q: No.

Mr. Nyland: Why not?

Q: Because everything that's done, like you're running a business or doing anything else in life, a, is done because there are all sorts of things coming in and moving me. Oftentimes I've thought that I was doing something but I see that I'm being moved all the time...I'm being swayed with every step I take down the street in one direction or another.

Mr. Nyland: Suppose you see that, can't you stop it?

Q: (-? inaudible?-)

Mr. Nyland: Are you a good salesman?

Q: Yes.

Mr. Nyland: Then you can convince someone else.

Q: I can convince somebody else but I can't, I've got nothing to convince me.

Mr. Nyland: The question is what do you want to be convinced about for yourself.

Go in a little different direction. What is there in you that you feel is lacking?

A certain emptiness?

Q: Yes.

Mr. Nyland: Suddenly you feel that there is a lack of control, that you feel that you are not your own, that you constantly react to other people, there is very seldom something that you say...this is my own, I now wish to follow it?

Q: I've had some doors opened, you might say, keys to doors opened that shouldn't have been opened, in a sense, I've seen too much already, in a sense to be able to go back. I have at times seen what I am.

Mr. Nyland: If that's the case, then the question is what you are is not satisfied, and not satisfactory to you,

Q: That's right.

Mr. Nyland: And you're looking for a way of trying to make that grow into something that could be more agreeable, to say the least. So it means then a question of growth. And then when I say I am not satisfied with what I am than is that what I am sufficient basis to build something else on? Do I have to change it? What is the foundation of one's self? It is one's personality. You see I have to build on something. Because here is my life, my experience, the different thoughts that I've had, the different relationships that I've more or less experienced, the way I look at life, the way I value certain things, what I don't value, in what direction would I like to accumulate more material? What is it for me that has a value in my life and have I enough of that kind of a wish to try to increase such values or the quantity of that kind of material?

And now the emphasis...where is it? Because if ~~one~~ divides one's life into different parts, and certain sections of one's life in ordinary life as it is, are quite close to the surface, and at times there are certain things that are experienced a little bit evened out. And sometimes I have experiences/~~that~~ ^{which} really touch me, and I say - Yes, that is quite fundamental, that is really what I know is me much more than that what I appear to be sometimes on the surface. You see the question now is how often do I really wish for that kind of an experience which is of my inner life as compared to my ordinary peripheral life or whatever I'm living with. So, one starts to, starts to question...how do I spend my life.. in what different directions of ordinary experience form life as it is, as it has been given to me, or as it has been ~~ade~~ made, or the way I have made it, and is it now sufficiently strong, or am I sufficiently through with it, that I can say... on this kind of a foundation I will build something which you might call a new life for myself. Very often it is then like a rebirth, a renaissance of myself in which I accept that what I am, for whatever it may be, and, now I want to know how to put 2 and 2 together (-? phrase?-) and build actually something more worthwhile.

Now if I want to build something more worthwhile I have to define in what respects it is more worthwhile. Otherwise I will build it exactly the same way as I already have, simply a continuation of whatever it is. So you see in the first place I must realize that something new must be added or in any event must be present to myself. Under the assumption that what I have at the present time, and what we call simply 3 centers of man, that is any one of such centers would be developed to its particular possibilities, whatever there is, potential that it can be increased in a certain value, but still retain its originality as a center belonging to me. I call it a subjective, a subjective element which remains with me and then I must make sure that that what I would become by being an expert in any one of the 3 directions that might be open for me, that it still will not give me the solution to my life.

You see this is a question I think you have to be clear about just because there is no sense in producing something that is quite new, and which is very difficult really to pursue, unless I'm fully convinced that in the direction in which I am and I have grown and which my personality has indicated, there is nothing there that I can really expect or can rely upon. It has to do, of course with the development of one's inner life. Because the outer life is not ^{so} bad. We have made adjustments enough to the rest of the world, and we are sufficiently flexible to know how to get along. So, if it is something that has to develop, it has to start with that what is more essential in myself. And now I must know that if there is something that ought to develop from there, that I also know that that what is there is very small, and has potentiality, the possibility of a further development in the right direction. What is now the right direction?

You see that all it takes in order to get along in the world, and have more control and less fear are simply the results of something that I would consider for myself a level of being based on my inner life, or based on more essential value. What are the essential values in me? What is there, let's call it aspiration towards something of different kind of nature, or whatever it may be that I would like to follow in a direction that I know myself already what I am, that I then say this is the direction which I now must go because it will lead away from the development of the 3 centers as an improvement of my personality. I am looking for something that is really quite different and in that sense let's say religion could be of extreme help. Scientific investigations or whatever it may be... artistic creations maybe... certain philosophies, and then I have more or less exhausted. Is there anything in you at the present time that would like to develop that? ^{That is} ~~and~~ of course, whatever it may be, any one of the 4, becomes apparent in relationship towards me. You see because I can be religious towards a variety of different things; I can also be philosophical ^{regarding certain} ~~in regard to~~ experiences in life

Q: That can't be my way.

Mr. Nyland: It isn't?

Q: That cannot be my way.

Mr. Nyland: What can it be? What is it that you really wish?

Q: I didn't hear the last thing...

Mr. Nyland: That you really want...what is it that you want? The development has to be defined.

Q: I'd like to find the essential me -??- I'd like to find my essence. To be able to live with myself.

Mr. Nyland: Why, why do you want to find that? You think it is worthwhile? The answer could be, to link it up with what you started out with, that if you could find your more essential qualities, it would give you a certain foundation on which you could stand, which then, regardless of whatever might happen in the rest of the world, you still could keep that as your own, and would not be affected, and that I think is the value of motivation. Because if I say that, and I can see that I experience, am constantly swayed by a variety of different influences outside of me, I want to have something that always remains with me, as something is of me, on which I can rely. And it is really that possibility of the development of this solidity within oneself that really could be an aim for wanting to work. Because the solidity apparently I don't get by the development of any one of the 3 centers, unless I become an expert in any one of them and will find my world in them. But then I also know that I do this at the exclusion of a variety of other contacts that rest in the world and therefore I never will become a man. I will be an expert, and I will be quite a remarkable expert, I probably get my name in the papers. But it is not the kind of thing that one wants in order to become a, Gurdjieff would call a harmonious or well-balanced man, or a man who is at ease, and a man who is able to act under any conditions whatever may be required of him, is quite a different kind of definition of a man, you see. Usually the way we look at man, that he is famous, or that he has really a great deal of money, or 2 or 3 cars in the garage and 5 chickens in the pot, and so forth. And that is a measure for a man, and we look up to him when he has a lot of people to command who will do whatever he(?word?) them, his word is law. All that sometimes we look up to. Or that a man has made a name by writing a book which has a certain influence on other people also that could be considered (?word?)

at least in the ordinary sense. But you have to divide the possibilities for yourself as a man in the different directions that you're interested in, and that has to be as all-around as it possibly can be. For instance it has to be professional, it has to be in regard to your personal life, relationships with people that are close to you, it has to be, without any question, a certain vibratory (?words?) on essence, and you call that maybe religion, provided that kind of a thought about religion or that kind of a feeling of religion, is actually put into practice in your daily life. And so the aim of a man has to be that he becomes an expert in such directions, and that for the utilization of his personality, all that is needed is a further development of cert., in a certain direction in which his talents, his abilities, his dexterities, his intellectual powers, all become servant to this one aim, of what I said we call then...being. And this question now over being, as distinct from that what is personality, that has to be redefined as a being of a different, higher kind of a level, which then could be compared to that what I am essentially, and also, if there were a possibility of reaching it, that that could serve for me as a certain foundation on which I can stand. You see you must be quite clear about such motivations, because if you are not, then you might be going the wrong direction. But then if that's clear and if that possibility of an evolution for yourself, seeing yourself for whatever you are at the present time, and then hoping that it might go in the direction of further growth, that that would be, for a man, that he has developed certain things which are at the present time latent...and in the first place the question of his own mental functions. Because, if one sees that the mental functions are limited and that one knows that a great deal of thoughts we have are more or less associative, and that they are constantly acted upon by other people in the form of impressions that are received, that I then react in accordance with whatever I have received as an activity on me, that then I am not my own master; I'm not free.

And that that, as man, I reject, because I say, as a man, I ought to be able to do, or to think. So now if you want to work, it means in the first place,

an acceptance of what you are at the present time. Without any further thoughts of how it happened to be that the way you are now is the way you are. That is a responsibility for your being, whatever you are at the present time and whatever level you represent as a personality is really not your doing. It has been acted upon by the outside world and one has reacted unconsciously. And although you have always called it yourself, it is really a result of every kind of influence on you. And that what you would call really you very seldom has come to the foreground, and sometimes even when you wish it to come to the foreground, you can't find it. So you see these are a few, you might call them actions. That is, one assumes then, including oneself, that one is a reactive kind of an animal, where the mind is only used, on earth, in order to be able to get around, and to mix with enough other people, but there is very little left of originality in the thought, and that the thought even is bound up in a very great subjective way with anticipation of future or memories of the past. Now, it does not mean that if the mind could function differently, that I immediately could become a conscious person. Because the mind after all is a fairly small matter although an important part of myself.

The totality of myself is much more the way I am as a body, with the requirements of the body, the different desires and the way the body wants to live and function. And if whenever now I want to accept the way I am it means that I have to accept the condition in which I find myself mostly as my body or with the kind of feelings that I have. And this is a very difficult thing to do. Because many times I will take, or want to take the credit for that what I have accomplished in ordinary life, and then I will blame either myself or circumstances for certain conditions over which I have absolutely no responsibility. What is this, what one would call a meekness in one's self with which one wishes to start to grow? Because if it is your own, that what can grow can remain your own when you actually work, but if it is something that is not your own and you assume it to be then you're on a false foundation.

So the second part that I am interested in when I consider myself, whatever it is, I will accept it ~~now~~ for whatever it is, and I now try, in the different activities of myself, to retain that particular view of not being responsible for it. That is, I will not have any judgement, so the requirement if I want to continue now in my life and try to make actual that what is potential in me, and that what I hope and would like to consider a possibility for my growth, that then I have to apply, in the future, the same thing that I must apply now, by accepting myself, whatever it is I am now, and that every activity, every thought, every feeling that I will have from now on I would like to become objective to. By that I mean that I will accept my machinery, my personality in its activity the way it is functioning, completely the way it is, and I will then say that it is acting in a certain way, mechanically, sometimes without rhyme or reason, but quite definitely affected by the rest of the world and they act on me and I am a reacting kind of a creature. It will take a long time before you will agree with that, because many times I believe that I'm a little better than that, and that I'm not so entirely mechanical, and that when a person says "Oh, but you are, or you are habitual, a habitual forming animal, or the way a human being is, and so forth, all of us are that way...you're not any better", of course there is immediately an objection because you think you are a little better.

The third axiom is that every person is alike, and that is also extremely difficult to accept. From the standpoint of, I wouldn't even say eternity, but from the standpoint of a higher level, every person on earth is a unit, and although there are certain units that have certain functions to fulfill, they remain functions of earth and as far as the possibility of extricating themselves from the bondage of earth, everybody is in exactly the same boat, because all of us are bound. (? inaudible sentence?) All of them are unconscious, all of them are human beings, all of them are living on earth, all are subject to all the laws of earth. So there is equality of that kind, and only people who will be able to get away from it will have to know what road to take, and what key to apply. There are sometimes there may be a little insight because of a certain experience. There are certain things that have happened to one, then one gets a realization of the possibility that there is something else.

In a general way there are very few such instances and in general most people remain unconscious all of their lives.

Now of course the fourth axiom is the assumption if I consider my life the way it is what would be the sense for me to try to develop as long as I'm on earth if living on earth is sufficient for me and by the acquisition of a few dexterities that I can manage, and the older I grow the more mature I will become. Wouldn't that be for me sufficient motivation for making my life as well as I can make it and perhaps being a little selfish here and there, and perhaps also neglecting certain responsibilities, that at least I will be able to more or less have a reasonable kind of an existence? I say the fourth axiom is that the assumption that life as it is on earth and that it stays or starts with one's birth or conception and that it ends with death is really a very absurd assumption. And that one has to start to think a little bit about the meaning of life if life at the present time as I represent it with my name simply would stop when I stop. That is, when I die, that then life simply joins, if one could explain it that way, joins the totality of all life and that I'll be completely obliterated. And all I have done is to have a little bit of an existence on earth, and the rest is forgotten. You see, that in itself is not a very easy problem, not only to solve, but even to agree with. Because is there a definite reason to assume that life could continue, even after one dies, or those that have died already, are they still in existence, or is there a certain satisfaction in assuming that whatever I now experience on earth might lead to something that is of a different kind of quality. And I, perhaps, would automatically go, I say, to heaven, in order then, having fulfilled my obligations on earth, that I can then live like a little angel and play the harp or whatever it may be.

You see this whole idea that has been throughout all religions, the question of the continuation of life, and what the meaning is of life, what the meaning is of one's self, and what is the meaning of one's own existence in living one's life on earth. The question of the continuation, the question of the soul, the question

of heaven, the question of His Endlessness existing and governing the universe, the whole meaning of the totality of everything existing outside of the earth, and all of that cosmological question which of course becomes quite interesting, have they a meaning for myself, and without going too far into any kind of philosophy, I think it is necessary to let them form a certain background against which I want to project myself as an effort toward a realization of what I am not now, and to give me, myself, a certain reason for my own existence and also a wish to want to grow. Let's assume that all these questions that come up every once in a while in one's daily life at certain moments when you have time to think, or when there are certain experiences start to touch you, and usually touch you deeply enough that that will make you honor and consider such questions. And they belong, of course, to one's inner life, and to the necessity of giving to oneself a certain value and also a certain balance at times. Assuming now that they are there and that there is that kind of interest, then what do I wish to do?

I want to become a man. By man I now understand a certain person, a certain something that I still would consider a human being, encased in a physical body, with the possibility of a mind which can be objective regarding that what he experiences and with feeling, that is, with real emotion, having in him a wish and a desire to continue his life as long as it is possible for him. And that particularly regarding this emotional quality that he finds his place not only on earth but in relation to that what exists as far as mankind is concerned and also that he has a fairly good idea what it is that his emotion could do for him in linking him up with possibilities of different kinds of worlds existing outside the earth.

Now when I say it that way I don't mean it cosmologically. I mean it now, what are the potentialities of man within him which, world within him can be compared to the cosmos and what is there in myself which can be compared to what we now call planets, what we now call the sun, and what really would be the representation of God within one, which in Gurdjieffian terms I would call Magnetic Center. So here is man as he is and as he finds himself.

With a wish to grow and wanting to accept the conditions under which he is living at the present time. And now he has to work. By work we mean now that he tries to develop a certain objectivity in his mind. This objectivity in his mind is a different thing from the way that his mind at the present time functions, and the difference of course is between subjective and objective. And without defining the subjectivity too much, I will simply assume that everything that I now think or what takes place in my mental, in my mind as mental functioning, by this the formulatory apparatus and the pondering and all the joint efforts, I've said it many times of the thalamus and hypo-thalamus, and so forth, whatever it is that takes place in the mind, all of it, for me, as belonging to my personality, remains subjective. The introduction of something objective would enable this mind to function in 2 different ways compared to what is now unable to function. One is, when it is really objective, it will be able to look, to consider, or to value that what it experiences, as if it is harmoniously developed regarding that, and that it is not swayed one way or the other. It is kept in balance, and objectivity simply means that it is not affected by the inherent value of that what is an experience but that he has an objective view point of everything that takes place this time regarding his own personality.

This objective faculty sometimes we call the beginning of I. For purposes of practical application its quite all right. In reality it is not I, and it will be a long time before I actually can exist. But it is the beginning of I, and it means there is this objectivity functioning now in a certain section of the brain in accordance with what I just now have defined as one requirement which we call impartiality. And that it also functions regarding another requirement which I call simply simultaneity, which is the experience of a moment instead of the experience of past or future which my ordinary mind is capable of. When those 2 requirements are fulfilled, then that form of consciousness which is then acting objectively, has the possibility for growing further, and growing out into something which could be of use or benefit to me as a full grown I.

Question: By simultaneity, do you mean self remembering?

M Mr. Nyland: No, simultaneity is the moment, experienced of a moment, that what takes place at the same time when it is recorded.

Q: -?- self remember

Mr. Nyland: Self remembering is a different thing.

Q: Could one remember without being in the moment?

Mr. Nyland: Oh, yes.

Q: Self-remembering. I'm sorry...self remember.

Mr. Nyland: Self remembering has to involve.. that, a,.. It is a much more difficult word to define. When I say "I remember myself" it depends now if I then. .. that self...if that is written with a small s or a capital S. Usually be real self remembering I mean the capital S. The capital S is my real self, that what is not changeable, what always has been there and which was there when I was born and which receded while I grew up from a child to become a mature person. That is my real self, that is, without any question, I would almost say, without dimension, it is superior to anything that I do know, subjectively, it has a certain quality which is not material, it is whiter than snow, it is more ethereal than ether, it is that what is perhaps my essence essence par excellence. This is my real Self, and it is perhaps a representation of life within me and if life exists in an infinite sense it becomes like God within me. So when I say I wish to remember myself I really mean I wish to remember that what I am in reality, comparable to whatever I think God represents or whatever is His Endlessness. And the remembering simply means that in remembering that, that then my manifestations will come ?word?- to the particular level as represented by that Self. Now if self is written with a small s, it is that I at the present time remember that what I am and this remembering now is taken in a different sense from the , the way we usually have it in an ordinary mental sense unconsciously, what we call a memory. It is, the remembering of that what is with the acceptance of that what is as it is. This is myself when it is being seen, this time seen as an awareness by the beginning of I, or even I full grown. Don't try to mix the things up, they have to be ...

Question: When one sees oneself, in past, present and future, in the sense of having a moment that kind of covers your lifetime, wouldn't that possibly include a moment?

Mr. Nyland: Well, if a moment is conceived as a moment including a lifetime, one has to have quite a definite attitude towards that, of objectivity. You see, one does not experience such moments then, either. One may talk about it, but we are talking about the experience of I actually experiencing the totality of myself as a point, and I would go into a great deal of detail of trying to define that, what I really then would experience, with words that belong to me as a subjective mind, and it would be practically impossible to describe it, and perhaps it might be possible to experience it as a deep feeling which I then say as an emotion it touches my essential essence in whatever it is for one moment, and that in that kind of a moment it might be possible that there is an experience of the totality of my life, as if my life as it is from beginning to end, had been telescoped into a point. But you see, such experiences don't come, not that easily. They might come as a result of a shock, yes, I cannot induce them, I'm quite certain I cannot, and they might happen at the moment of death, which of course is a shock. Which is administered to me without my wish. And sometimes I may have, at the end of one's life, in going over from one state of existence into another, which really would be the meaning of dying of the physical body, that at that time the totality of one's life is as it were unrolled and one sees it in one moment. That of course would be real simultaneity. But for the time being we have to take simply what we can understand as a momentary existence, and the realization of that momentary existence being registered in some part of the brain in which then that what is registered for me becomes a certain definite, I call it still an image, of that what has existed a moment ago but which was recorded at the moment when it happened. If I now consider the totality of myself as I am and I wish to become objective to that, it simply means that there should be a little I starting to function in an objective sense. And that for this little I my body remains the object, and that the question of non-identification, and the question of simultaneity, belongs entirely to I and not to it.

And the greatest difficulty is, that my mind all the time will keep on working, and that my feeling center will keep on working, that my personality will keep on breathing and being active, and that in all this particular form of life belonging to earth, and, by definition now, being unconscious, that all the time, identification, losing oneself in that, constant thinking about the past or the future, all of that will continue to exist, and the little I will have a terrible hard time to become objective to that. You see, this is of course the most important problem because I cannot expect the I to have any idea of what is even of identification, all I know is in my mind what it means, but the little I is objective, and objectivity does not know what subjectivity is. It knows the totality of a certain level below it, but it never can define subjectivity like we do when we live in it. So, so that concept, of that what belongs to I, and what is a-alive of I...I never can use the terminology of my own subjectivity for it, and at most I can say, it is not that, and it is not that, and it is not that. It is something I call objective. And that now it is trying to project something outside of me which could become objective regarding myself. I start to define it then as I and it, that it continues to live exactly the same as before.

Now in order to create conditions which are most helpful for the little I to grow, I reduce as much as I possibly can, the activity of the personality. In the first place, I like to reduce the activity of the physical body to a minimum by relaxation. I like to reduce the feeling center to a nominal function without having any particular wish one way or the other regarding a certain activity that I would perform. I also would like to have my mind as reliable as I can make it, because as soon as the mind starts to function in its way with worries and all the different thoughts, naturally it could start to interfere with the possibility of I being observant. So far the process is now of work on oneself I have to fulfill various requirements. I wishes to observe. It is my creation. It is something in me... I call it magnetic center, which wishes to be free and tries to create something that will give me that freedom, when this something has grown sufficiently so that it is powerful enough to overcome the desires of my personality. So the relationship now between I and it. It is reduced to a minimum of its functions and still

and it has to do this at the time when it actually happens. That is I has to have that form of observation and recording, that when it observes, what the I observes is my body, my personality in whatever way it now functions.

So you see this question, what will I, what will make I grow, simply means that it has to have certain forms of food. Who prepares this food is my wish to want to work. When I say that something in me has to provide this food it cannot be I, but it has to be made up of that what is my real feeling on which is based a wish to want to work, and a certain form of intelligence of knowing what is required. And that then the relationship between that what is being observed, from the standpoint of I, starts to include the manifestations of the physical body.

How now this food is prepared. The main purpose in wishing for my self to grow up is based on the realization that the way I am is not acceptable, neither to it nor to God. I mean by that simply that if I want to grow and I want to grow away from earth, I cannot bring to wherever I am going, anything that belongs to earth. I have to have material that belongs to a higher level of being, otherwise there is no particular reason to grow there. If I can grow in that direction I have to make it now, and I have to search within myself for that kind of material which most likely could be useful for the formation of energies belonging to a higher level. So in the first place the clarity of that what is needed for consciousness, as compared to unconsciousness, are a certain number of thoughts, which have to do with work, on which I must be sure that I'm correct, and that I have an exact knowledge. Those are facts, and I can verify them, and I can judge, or you might say look at them and consider them from the standpoint of, are they absolute facts, to be accepted by me as a working hypotheses. In the second place I have to have a motivating force, and the motivation for myself has to be based on the possibilities of myself being able to grow out of a condition which I do not consider correct, with an inner ~~ix~~ wish for myself bringing together ~~as many~~ little wishes of myself; you might say at the expense of my ordinary feeling center functioning the way it does, I single out that what is really a wish, a wish for search, a wish for understanding, a wish for further growth, a wish to be united with life existing outside of me, and a real love for those who all are, who are similarly inclined.

So you see I cannot get away from that kind of, and this time I call it emotion, that what really governs my life, and of course it can never be selfish, because the selfishness is already excluded in the acceptance of an objectivity. At the same time, that what I am naturally is not worth a damn if it cannot be substitute by something that I wish to become. And that the only problem that remains in existence is to give the proper place, wherever my body or all of the different organs belong, as valued on earth, as for whatever purpose they have to be used in order to, you might almost say, to be converted into possible energies needed for the food of I.

Now what then happens if I actually can start to grow. And if there are many moments of this kind of observation, if there are many desires and wishes and real, real wish to want to grow up...real wish to wake up; ~~the~~ what are the possibilities then for one's self after some time. Because you see it is not sufficient to have the I remaining outside of oneself. If it is objective it has to be as if it is outside or even in the mind, the mental functions, it will be separated from all the other subjective functions, so for all practical purposes it is as if it is outside. But it will never be able to function totally as an influence on me, my personality, unless it comes down, as if to say it comes down to earth, earth being, at the present time, in the same kind of a symbolism that Gurdjieff uses it, my body. And that I starts in returning to earth, as if then, let's assume full-grown, or at least sufficiently capable to be able to exert an influence, that it then descends to earth as one of the possibilities of helping my body, on the spot, with difficulties under which it now either suffers or whatever it may experience. So that the second step after the observation always means the return of I, remaining conscious, because that's the only condition that I has for its own life, that remaining conscious, participating now in the activities and daily life in unconscious states. And that because of this influence of I being of a different kind of quality and of a higher value will then, when it has grown sufficiently to exert an influence, will affect all the conditions of earth.

It will affect my physical body, it will affect my feeling center, and it will affect my ordinary mental functions. This is of course the task that I would have, and in order to fulfill this task the result would be that the personality becomes freer and freer from itself as far as physical body is concerned. Then the feeling center will start to grow out into real emotion and actually become what it should have been, that is, a central point in one's heart, and not in the solar plexus, ^{and} that the mind as such starts to function totally in an objective sense. The final result would be the 3 centers will then continue to exist in the human body, but this time independently of each other. And then, being independent, that is free from each other, would have the possibility of further growing out in the direction in which they originally were designed, -??- designed for them. It would mean simply that feeling center could grow out into a fulfillment of its own, Gurdjieff calls it Keshdjan and it is compared to the formation of second body, and that the intellect starts to grow also in accordance with its own octave, and then would create its intellectual or its soul body. Whatever may be the different names it doesn't matter because the principle is that I will have a chance to build something that is in the first place more eternal, in the second place is free from earth, free from my body, and in the third place will be able to understand different kind of laws outside of the earth, and thereby approach the possibility of an understanding of His Endlessness, if His Endlessness is the governing factor of the totality of all existence. If this were true, then of course it would satisfy whatever desires there may be on the part of one's inner life. Do you understand?

~~Question~~ Ralph, I will answer you because it will be one of your last times that you will be here.

Ralph: Yes Sir, I would like to ask this question Mr. Nyland. In presuming that one could - it's very presumptuous, - if one could work on oneself and stop a moment - I believe it's very presumptuous to stop a moment - in time

Mr. Nyland: You only say -?-

Ralph: Ed, Yes Sir, is it the planting of Kundabuffer that stops us entirely from stopping a moment?

Mr. Nyland: In the first place Kundabuffer was in time -??- and Gurdjieff always talks about the consequences of the organ Kundabuffer. We live as if Kundabuffer still exists...

Ralph: Yes Sir.

Mr. Nyland: In reality it doesn't.

Ralph: Sir, Sir, may I give an example of what I mean by I trying to work continually on myself with the, the object of trying to assume I can stop a moment. I would like to give an example.

Mr. Nyland: Wait a minute, wait a minute.

Ralph: Yes Sir.

Mr. Nyland: I don't follow you.

Ralph: I am going to presume that I have worked on myself, and when we are away from you...you are West and I am East or North or South...how are we. Alright. The situation is I am going to presume that I can by let us say by connecting, in connecting, let us assume...No, no, I am wrong, all right. May I change that...I want to change that. All right. I am alone...

Mr. Nyland: I only said something about connecting and that's it.

Ralph: That's it. Yes Sir, that's it.

Mr. Nyland: You don't know how to do it.

Ralph: No, I do not.

Mr. Nyland: You don't know how to receive it.

Ralph: Yes, but it's interesting to study.

Mr. Nyland: And practically nobody in this room or in the /?- knows how to connect it.

Ralph: ~~And about Kundabuffer~~ That is correct.

Mr. Nyland: So let us not talk about it.

Ralph: Let us not talk about it, Yes Sir. The question I would like to say as an example of what I mean by what I assume of continually working on myself, presuming I am working on myself to the right direction, I would like to say what it is that I would like to stop a moment. I am in Paris. All right? I want to walk up the stairs to the Notre Dame Cathedral And I see a gargoyle, then I see another gargoyle, and I see them to the North, to the South, to the East, to the West. In other words, I survey -?-.

Now, as I walk up the stairs and I come to the top of the gargoyl... come to the top of the Notre Dame I s..ah, look down and I survey. I want to stop the moment.

Mr. Nyland: Which wa,. How? How?

Ralph: I don't know how to do it, Sir. Can it be done?

Mr. Nyland: But why do you have to go to Paris?

Ralph: No. I can do it at that that that place. That way.

Mr. Nyland: Yes, now.

Ralph: Yes, I know that.

Mr. Nyland: If you can.

Ralph: But I mean as long as I'm there, can I stop the moment?

(laughter)

Ralph: Why not? Because it's useful for me to use it 10 years from now... the stopping of a moment?

Mr. Nyland: What is a moment?

Ralph: A moment is a time which we do not understand. Time. Time.

Mr. Nyland: A moment flows through you.

Ralph: Mes Sir, yes Sir.

Mr. Nyland: A moment is constantly in activity. A moment belongs to a dynamic flow.

Ralph: Does it belong to me, the moment? Am I aware of the moment? Does the gargoyl make me aware of the moment?

Mr. Nyland: Leave the gargoyl out.

Ralph: Mes Sir, yes sir.

Mr. Nyland: You are alive.

Ralph: Yes Sir.

Mr. Nyland: Life flows through you.

Ralph: I have nothing to do with life? But it flows, it flows to me.

Mr. Nyland: You are the container of life.

Ralph: Yes, container.

Mr. Nyland: You keep life alive by taking care of your body, by not mis-using it,

Ralph: That's right.

Mr. Nyland: By letting what you call life force function in the different directions, whatever it may be, intellectually or emotionally, whatever it is, activity. This is life...

Ralph: Can I use the high feeling center, heart, to stop a moment? the heart?

Mr. Nyland: No, no, no.

Ralph: No.

Mr. Nyland: You have no high feeling center.

Ralph: Heart, feeling center I do not have. Oh, I imagine I have ..

Mr. Nyland : Both, you have potentially.

Ralph: Potentially.

Mr. Nyland: You could wish it.

Ralph: I would...that's it, that's it

Mr. Nyland: Yes, of course.

Ralph: I wish it...but I don't have it. But I can develop it, by, by collecting moments...no, no, no word collecting. No, no. Yes Sir.

Mr. Nyland: Not even by connecting things.

(laughter)

Ralph: Well, I mean, having them in a drawer to take out.

Mr. Nyland: You have them.

Ralph: I put them in a drawer to take em out.. 1, 2, 3, 4, 5, 6.

Mr. Nyland: Now, how do you become aware of a moment?

Ralph: That's it. The gargoyle.

(laughter)

Mr. Nyland: No, no.

Ralph: The gargoyle. Because that's school work, that's school work, that's school work. The gargoyle is school...excuse me, Sir, I think it is, I have to be corrected, I think the gargoyle is school work, the connection with school work makes me aware of the moment.

Mr. Nyland: Why do you keep speaking of the gargoyle?

Ralph: Pardon? Because I don't understand a gargoyle...I don't know why it's placed there.

Mr. Nyland: You understand Mont. St. Michael?

Ralph: No, I don't even know what that is.

Mr. Nyland: Do you understand the Taj Mahal?

Ralph: Pardon?

Mr. Nyland: The Taj Majal?

Ralph: No, I would like to go there, and I intend to go there...and if I connect the 2 in the West and the East its a possibility that I'll be in the middle.

(laughter)

Ralph: Why do they laugh, why?

Mr. Nyland: Because, they can't understand what you mean.

Ralph: Oh. I'm in the middle.

Mr. Nyland: Probably that's what they think.

Ralph: East and West. Oh, I'm sure they can understand. I'm very simple. I'm a simple person.

Mr. Nyland: No...you wish to be. But you're not.

Ralph: Oh no, it's very easy to understand me, I'm sure.

Mr. Nyland: No it isn't. I have trouble.

(laughter)

If you are going to keep on going with your own thoughts, which include the gargoyle, and I told you already that if there were any possibility for a moment of realization of one's existence it could be now.

Ralph: Yes, right at this moment in the ashes on your ashtray...

Mr. Nyland: Oh never mind that.

Ralph: But I mean, it's possible, it's possible.

Mr. Nyland: The moment flows through you in accordance with time, as time is a flow. I now become aware of time flowing through me, and I call that a moment.

Ralph: How long is a moment?

Mr. Nyland: A moment.

Ralph: A moment.

Mr. Nyland: Yah.

Ralph: A snap of the fingers?

Mr. Nyland: No, probably less.

Ralph: Less.

Mr. Nyland: A moment. . .

Ralph: Can you measure it, can you measure a moment?

Mr. Nyland: No.

Ralph: Can it be measured?

Mr. Nyland: No.

Ralph: No, no. Can it ever be measured? Can it ever be measured, I mean, 3,000 centuries from now, can you measure a moment?

Mr. Nyland: No.

Ralph: No. Boy oh boy!

Mr. Nyland: But you can put in a moment all kinds of things.

Ralph: In a moment?

Mr. Nyland: And all kinds of things...

Ralph: On no.

Mr. Nyland: can become a moment.

Ralph: Yes...and...then.. you can remember...that moment?

Mr. Nyland: It is possible.

Ralph: It is possible. That is an aim. No, that's no aim, that's too high an aim.

Mr. Nyland: I've been assuming a great deal anyhow.

Ralph: Oh, yes Sir, yes Sir.

Mr. Nyland: A moment is the same as the next.

Ralph: Can I stop a moment?

Mr. Nyland: You didn't hear that. That's what I say, you're constantly busy with the gargoyle.

(laughter)

Ralph: Mp.

Mr. Nyland: A moment is the same as the next moment or the previous moment as long as this is a representation of your life at that moment.

Ralph: How can I be sure it's a representation of my life...I'm not honest enough.

Mr. Nyland: Are you?

Ralph: I lie all the time.

Mr. Nyland: It has, it has nothing...

Ralph: I mean I've failed, but I think I must, I must..

Mr. Nyland: Has it anything to do with that.?

Ralph: Pardon?

Mr. Nyland: It has nothing to do with that.

Ralph: Nothing. ..then I don't have to worry about that.

Mr. Nyland: Your existence...

Ralph: Yes Sir.

Mr. Nyland: your aliveness, your being alive when you take a breath. One could consider that a moment of being alive...a moment of breathing.

Ralph: Then we live a long time with the constant breathing and all...oh my God, we live real old.

Mr. Nyland: Yah, a long time.

Ralph: Long time. Oh, my. I didn't know that. In fact I suspected it. I suspected.

-??-

Ralph: Yes, it's a long, long time. Then you can't stop a moment, Sir, I ~~am~~ won't try.

Mr. Nyland: What will you do now in Europe?

Ralph: Pardon?

Mr. Nyland: What will we now do in Europe?

Ralph: Oh, we'll do a great number of things.

Mr. Nyland: Yah, but how about the moments?

Ralph: The moments...I'll be aware of them if I stop and consider myself as a moment. If it's possible.

Mr. Nyland: You have to remember now that it is necessary to give good definitions for yourself.

Ralph: Do I have to be concerned about definition of myself, Sir? I don't think it's necessary.

Mr. Nyland: I told you that the moment flows through you.

Ralph: Yes Sir.

Mr. Nyland: So it does not mean that you are a moment. You can become aware of it as it flows through you. The moment is not part of you because it disappears. But there are constantly new moments that are exactly similar and this is what we call the flow of time. Simultaneity means that whenever there is a moment connected with my existence as I am physically and whatever else there is, that something in me is aware of that kind of time. And that time is recorded in an absolute sense.

$\frac{1}{2}$ Ralph: An absolute silence?

Mr. Nyland: Sense.

Ralph: sense. Sense. What has silence got to do with an eternal reality?

Mr. Nyland: You brought in silence.

Ralph: Oh, I'm sorry. I, I misunderstood you. Silence is very important.

Mr. Nyland: Yah, we'll talk about it.

Ralph: Yes, yes Sir.

Mr. Nyland: I was talking about sense.

Ralph: Is silence reality?

Mr. Nyland: Why silence now?

Ralph: Because I think it's important.

Mr. Nyland: Yah, may be, too, but it doesn't make any sense.

Ralph: Oh, I see.

(laughter)

Ralph: Non sense.

Mr. Nyland: It does not make any sense.

Ralph: Oh, it doesn't make any sense. Don't worry about silence and reality inner structure.

Mr. Nyland: Ralph, you will still have a hard time, you know.

Ralph: Oh yes, very hard, very hard.

Mr. Nyland: As long as you know now. As long as you will remember it is very difficult for you to be simple.

Ralph: Be simple? I thought I was a very simple person.

Mr. Nyland: I don't think so.

Ralph: You don't think so? Well then I've gotta work to be simple. a... I'm sure I'm very simple...well... maybe not.

Mr. Nyland: Maybe you can still be more simple.

Ralph: Well, that's to work for. That's part of an aim. That's part of an aim.

Mr. Nyland: That's right. Then you're going to stand in front of the Notre Dame, and you're going to climb the stairs.

Ralph: Climb the stairs.

Mr. Nyland: How many stairs are there?

Ralph: I don't know. 400?

Mr. Nyland: Oh, no.

Ralph: No? I thought it was. I don't know. I can't remember the number.

Mr. Nyland: No, not that many.

Ralph: No, no. I'll climb them all. How many ever there are, I'll climb them. From up...from, from this ascension and then down. str...str... circular wise.

Mr. Nyland: Pretend that you are now in front of the first step.

Ralph: Yes Sir.

Mr. Nyland: There is a moment of existence.

Ralph: Yes Sir, yes.

Mr. Nyland: You come to yourself.

Ralph: Yes.

Mr. Nyland: you then climb the first 10 steps. Holding onto that moment of existence. Very slowly. -77- For 10 steps.

Ralph: (-?sentence?-)

Mr. Nyland: No, that is enough.

Ralph: That is enough. That's a lot.

Mr. Nyland: All right?

Ralph; Yes Sir.

Mr. Nyland: That is a task?

Ralph: Hold on to yourself.

Mr. Nyland: And that is simplicity.

Ralph: Hold on to yourself. For 10 steps. Hold on to yourself...is that?
all right, Yes Sir. That's a wonderful thing...

Mr. Nyland: That is as far as Notre Dame is concerned and the gargoyle is finished.

Ralph: Yes, the gargoyle.

Mr. Nyland: Yah. 10 steps.

Ralph: Can we go down in the cellar..of St. John's...of Notre Dame?

Mr. Nyland: You can go down ~~in Notre Dame~~ and up and down.

Ralph: Can I go down in the cellar? Is they got...is they got a cellar?

Mr. Nyland: In Notre Dame?

Ralph: Yes. Tunnels, tunnels. Any tunnels?

Mr. Nyland: No no, they're climbing up.

Ralph: Yes Sir.

Mr. Nyland: All right. Only once there. -7-

Ralph: Just once ... 10 steps... and a task. Thank you very much Sir.

Mr. Nyland: In all simplicity.

Ralph: In all simplicity, climb the steps, hold onto yourself, and let it go at that. Yes, Sir. Thank you for the task, Sir.

Mr. Nyland: Whose (hand) ? No, no. Yah, yah. I can't see you very well 1/

Tom, is it? Yes. go ahead.

Question: Does I come down to earth all at once, or in little bits, and if so...

Mr. Nyland: In a minute, when you come down all at once (-?? 77-)

Question: Or in little bits. Does the I, the big I, come down to earth at once or does it come a little at a time?

Mr. Nyland: Where is it?

Question: its...and also, when it does come to earth, what are the signs, in your personality?

Mr. Nyland: Don't worry about it. Don't worry, because the little I is not grown up enough...it still has to be cuddled. It's very small. It is like a child, a little baby, and you haven't given it enough food. Don't worry about possible descent to earth as yet.

Question: Also, I am unclear about the concept of bank account.

Mr. Nyland: The concept of what?

Q: Bank account.

Mr. Nyland: of bank account?

Question: Yes, that is, if you have certain energies, of a higher level, concentrated in the I, that you can parcel them out and control other activities and still keep them. I'm not sure exactly what that means.

Mr. Nyland: Well, it is better to stay a little unclear. A bank account has to be above a certain quantity before you can draw on it. An I has to grow sufficiently so that it can assert itself...I-self, in order to be powerful enough or forceful. The growth of the little I is compared to the growth of bank account. You cannot draw on the bank account until it has a certain quantity of dollars. You cannot expect the I to function until it is sufficiently mature. There are other referents to bank accounts, and so forth, but that I think, will do. The little I takes a long time before it can grow up. After it has grown sufficiently it ventures out a little bit, a little bit as if it wants to get its feet wet. It does not at the very -?- it does not go all of a sudden to descend to earth...it would be quite new. It is interested in earth because it came from there, as the essential essence of earth, I was created, with the help of God. Now God says go down to earth. And the little I does not want to do it. It does not consider itself sufficiently grown up. And God says "Go ahead, you try", until finally the I says, "Now I will dare". and it goes just a little bit and says "No, no, it doesn't work." And the next time it goes a little further and it is a long process before it even comes to the atmosphere of earth. And all the time there is a relationship towards where it came from that is a realm of objectivity surrounding the earth, and it remains in contact by means of its own umbilical cord. So it can return. And when it is strong

enough it can stay on earth. When it is stronger it cuts the cord, then it is I on his own. Then he becomes God.

Question: Mr. Nyland: I wanted to ask you about meditation.

Mr. Nyland: Meditation?

Question: Our summer is free. We are spending our summer in New York. I am wondering if there is any value, as far as work, in...

Mr. Nyland: As far as meditation is concerned, I would like to collect my different thoughts and feelings regarding the possibility of work as I now see it potentially. Growing out into something I would like to become as conscious person. Any kind of thoughts about that, trying to concentrate on that only, and not to allow any particular dreaming, or any particular explaining, why I cannot do it, or why I am the way I am, all kind of things that have to do with a little bit of psychoanalysis, a little bit of thought processes in the past and try to explain where I am, all of it is of very little use. There is not even a facility for the mind that can exercise itself by means of such thoughts because that kind of thoughts as meditation is simply already done thousands and thousands of times in ordinary life. When the thoughts have to do with the possibility of growth and I see for myself that what I might become as a harmonious man, for me it becomes something as if when I could be full grown, then I could actually then be what I should be as a man...for me that kind of a picture has to do with God. Cause many of the attributes that I now ascribe to God are certainly objectivity, are certainly impartial judgement, are certainly momentary recognition of things existing. And whatever there may be in addition to what I think God is when I say infinity, I already know that more I get free from the finiteness of earth, that I will reach the state of infinity, after I have gone through shedding the bondage from, you might say from level to level, that I finally come to the last possibility, where I am faced with 3 laws. And that then the final finality of that what will then unite me with his endlessness as totally existing, and, one experiences infinity, will be the fusion of the three laws into one. The making of a unit which does not have, any longer, the different qualities of the component parts. Now this is the

aim that I see as meditating on. And the more I try now, to visualize, almost, I would say, to visualize what it is to have that experience in one's life, of this kind of unity, as representing, symbolically, that what is the ultimate aim of oneself. That then the meditation can be concerned with the conditions which I find on earth for myself to see in what respect is it possible for me to live in that form of unity. From that standpoint meditation is extremely valuable. Because you see I will not be able to stay with it until I wake up. As soon as I wake up, out of the component parts, all the little things that can be combined will become one. When I wake up, I become objective to the totality of all influences on me. When I wake up I see the difference between positive and negative and neutral. When I wake up I see myself in between that what pulls me one way or another. When I wake up I see that that what is required on my part is a definite position regarding the wish to go up or to allow myself to go down. And when this wish now starts to function as between the two other forces it then... I realize in meditation that it must be another force which can connect or oppose, but in any event can function as furnishing equilibrium between those 2 other forces. When that is realized, by meditation, then there is a certain point in which the 3 forces can fuse together. Only when I am awake. Then the meditation has reached its end. It has produced a unity, which, through meditation has brought me to the level of a unity with His Endlessness. Ultimately you see this is the reason for meditating. It is to be connected with that what is above, sometimes nirvana, sometimes a state of (-?word?-), whatever it may be that I'm interested in, (-?word?-) philosophy, or Yogi or whatever. It is that I have died when I am still alive on earth, trying to see if I can connect with the possibility of a higher form of living. And it's (-?word?-) like a mystical experience in which I have that same kind of an aim. But this time you see the meditation, the constantly consideration of that what is unity is the difference. And that many times meditation runs out into all kinds of sleep and dream. Because I keep on looking at the individual parts and that of course constitutes my life, and that is still a dream, because it is still unconscious. You understand what I mean? It is very difficult to meditate, to medi-

tate correctly. But I will not say that it is not right, it can be done. But, who can do it? A lot of people talk about it -??- But there is exactly the same problem with work. Huh, are we to the end?

John Marshall: About 5 more minutes.

Mr. Nyland: One more question.

-??-

Sally: Shall I repeat it?

Mr. Nyland: Yah, go ahead, repeat it.

Sally: Well, a week ago the baby was sick.

(speak up please)

Sally: A week ago the baby was sick and I had a very difficult...

Mr. Nyland: Can you hear it now? Good.

Sally: a very difficult time doing my task because I seemed to identify with my wish to please him...I really can say I didn't do it. -??-

(Eve) Still can't hear, way back here.

Mr. Nyland: -??- a special experiment, stand up and face the audience. ? ?-

Sally: Should I?

Mr. Nyland: Yah, sure, why not?

Sally: (-? words?-) I'm reporting on my task which was to, a, do everything very slowly in the morning while I was taking care of the baby and at the same time to try to sense those things I was touching with my fingertips. A week ago the baby was ill and I had a very difficult time, ah, because I seemed to identify with his, him not feeling well, and although I tried I really couldn't do it. I didn't work. This week I had some very good experiences. I would like to ask that the task be slightly changed because, ah, the baby is now waking up at the time that my daughter wakes up and I can't spend the time on my task.

Mr. Nyland: Sit down. (? ?) That was good, huh? Yah. Well that's the kind of thing that one should expose oneself to every once in awhile. If one actually could face such conditions and not run away from them, not take the usual out, but really introduce something a little extra-ordinary for the sake of wanting to see what happens, if I can actually then wake up, ...then, one would work. At least, one would wake up. ~~Don't~~

Don't do the task any more with the baby. This time you take it with your daughter. And when she wakes up, ask her what has she been thinking since she -?- What were her first thoughts? And when you know that, try to link up what might be for the rest of the day, if the thoughts have anything to do with that, and how will she actualize whatever may be a thought or a wish in her. Try to imagine, for her, a kind of a day based on whatever she already started out with, when she woke up, and then help her to formulate the possibilities of the day for her, that is, in accordance with your day, would be a good help. Create for her that kind of an atmosphere as if it is like an ideal that is desirable. And you create that by immediately making her feel that you're concerned with her life. When she feels that, ^{and} she knows it is for her, she will listen to it. That is your task. How to create that at that time. What kind of words to use, choose, and the kind of tonation, and the kind of pauses, and now you will have to watch her face, and to what extent she will not be deviated to all kinds of extraneous thoughts, and if they do happen, she will ask that then you incorporate them -??- stories of how the day might be.

It's just the opposite from what one can do with children when you want to tell them stories at the end of the day. It is extremely useful, because with this, when one takes whatever you remember or know of what they have experienced during that day, you concoct a story in which they or some other fictitious little character plays exactly the same part as what they have done. And you let them go through all experiences or whatever activities your daughter has had, as if she would recognize herself, and finally it ends up that little creature also goes to bed, and that little creature now, also, is listening to a story from her mother, and now this little creature goes to sleep, and so Juliana will fall asleep herself. All right?

As I say in the task, now, the morning is the opposite. It is as if you are going to unroll the film in advance. You project it all. At the end of the day unrolls it the way it has happened, in the beginning of the day, you base it on expectancy.

Sally: Shall I do both? morning...

Mr. Nyland: No, only one. (??-)

So now if there is anything unclear about this explanation of I and it, and the requirements what we call A, B, C, and the kind of thing that when you try to apply it, and that you see what you have to do, and what else you have to know, bring it up next week. And it would be very interesting if all of you, or as many of you, actually tried, really, to wake up. Tried to apply it, tried to work, and to see what your difficulties were; how long you could hold onto it, and why you really lost it if you could define it, and how again you start, and how often during the day maybe you happened to think about the possibility of waking up. And then if you did it, that is if you made the attempt, it would be interesting to know why you really wanted to do that. What was the motivation at that time? Let's try to convert energies for something of a higher nature, a higher purpose, where ordinary energies could do very well for the maintenance of your unconscious existence. There's much more attached to what we talked about. The possibilities of consciousness going over into conscience, and how finally ^{it} has to yield a certain will for oneself, and of how the personality changes over into becoming an individual; an individual could be ready to help His Endlessness maintain, in accordance with the laws of the universe, that what is required of all men who, if they could become conscious, actually could help, loving, and enlighten, as Gurdjieff calls it: lighten the burden of His Endlessness for the purpose of mutual benefit. But, maybe, we talk a little bit more about that next time. Good night, everybody. Have a good week.